

[illegible]

to believe that he will, has him met,
very near the end of his journey.
powerful agency to turn man from sin
to goodness?

In careful consideration, it seems to me, im-
possible to account for the Bible. Every day of
the mighty ones are moved through
the air as they fly over our heads. They
are everywhere. We live up until shores
of the whole world. The Bible is the
phenomenon of the heavenly being by the
action of the science here below. The Bible
is a phenomenon of the heavenly being
as any other book. It has come down to
remote ages. It has had a remarkable
history upon the face of the earth and
the world. Though we have found so much
in the moral condition of Christian
as the conditions of the modern men,
and dispositions of countries, the
and detachment, intemperance, and li-
which prevail in cities, yet there
available to a far greater extent than
heavenly countries, whether ancient or

in Babylon and Egypt, or even in the cities of the East, and the people are as dead under the influence of their wizard priests, as the people of the people were of the oppression of caste; lakh-wa-sa, only the slave, is the most revolting heinousness present in the temples of worship, and the life was little more than a degradation of the masses in our other Christian countries, but how inferior greater degradation, degradation, degradation, corruption of populus, where the rulers are brutal and bloody despots, every rank transpire upon that before the religion is the ceremony of the ceremonies of worship are the of vice. Under the influence of Bible the equality of man and woman is recognized, slavery has been abolished, and woman has been emancipated, the religion of the Bible sanctions and the family is the basis of the religion of their parents, to whom they are to be obedient. There are no such happiness as the happiness of the family has mitigated the horrors of war, yet abolish this scourge of the nations.

not, but, amidst the nag of those in
trestles and the hiss of the steam
are not, as among the heathen, either pur-
or spared to be the slaves of their con-
like the slave of the heathen, the
the world is a phenomenon that can be
for as a power that has come down
down to men. It is from God, and it
is the foundation of the world for
motion of righteousness.

It came into the world on this express
to make men free. It is the power
for which the Bible was given. It pre-
men the most powerful motives to
process of it. It makes man acquainted
with God, and corresponds to all his
all his best conceptions; yea, God,
men, intelligence, not the many gods
of the heathen, a God, who, besides
from all things consist. He is no brute
supersticial faith, but a personal, intel-
and a God, who is everywhere
and whose thought is upon all things
and He is a holy God; not like the
dope, many gods of the heathen, but a
God, the first-born of the Father, who
perfect, so pure, so glorious in His
that it is said that He dwells in light
and darkness.

the Bible, and speaks to him, and plies the most powerful motives to turn him to righteousness.

Convictive calls are powerful than which the Bible presents of the evil and sin? The Bible teaches us that sin—wrong-doing is of many kinds, and that which we know to be so great an evil, and of so much misery in the present and greater evil than man has conceived, and which of all things is the worst.

Every unrighteous act is an act of disobedience to God, who is holy, and whose law is just, and good, and the expression of his holiness of God. Opposition to God, something fearful, and the Bible shows us how it burns in the heart of God as enduring, just, and righteous indignation, and kindles the fires of punishment that never and ever. Now, what will be the result on the character of those who are led to entertain these views of the God and the guilt of sin? Will not a sense wrapped to him, to cherish, to steal, to facilitate, to be a part of the sin? Will I hear to sin against a being so holy, so great and glorious as this God? Will I consent to be a part of his sin?

degree, though we may not mind the greatness of our guilt against God. Now, if we are assured that our sin is as committed against a crime against His holiness, a crime against His love, and against all crime which, when exposed to the presence of an assembled universe, is deemed by the unanimous consent of the angels to be a crime, then we deserve the infliction of His vengeance, will not such an awakened conscience, that the guilt is so great, will he not condemn himself and justify and repent in sorrow, and if mercy be shown and restoration be offered, will he not in haste to turn from sin and the guilt of a forgiving God?

Thus we see that the bible doctrine of sin is guilt and punishment, and is made plain in its design, since it is calculated to lead from sin to righteousness. And thus do we see that the law is established the opposition which we have between the Bible and Christianity. The human heart revolts against the law of guilt, and the law of punishment.

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the train, the tracks of a croquet on a Croquet ground, a natural, moral, and responsible nature to affirm with the brutes.

Responsible to the world, as such a man as John Starns Mill would sadness, by a cold, intellectual fatherly theism, trained in severe studies from as appears to be the case, and those conclusions and supports which on Christ alone can give, yet kept spring them from a profound and spiritual pride. Ambitious to be a saint and a staid distinction as a writer, yet, he was convinced that sinners were and should be happy. He says he seemed to have life to live for when the end he had reached to could be reached only by sin. For months he lived in deep gloom and found no rest. It is a pity that he did not turn to God, for he should have found it by following Christ.

But he turned to poetry and the literature of the atmosphere and feeling, and other philosophies, and at length he found the power of a woman as free

and stinging distinction as a writer but he was convinced that success would come if he changed his subject and his happy. He says he seemed to have lost to live for when the end had been reached to marry a woman of means. For months he lived in deep of found no rest. It is a pity that he not turn to God, for he should have been by faith in Christ, as his face but he turned to poetry and the literature of the at feelings and the of his own imaginations, and at length he came the power of a woman as free as himself, and as himself, he started a controlling influence on her. She was the wife of another man, but he continued for twenty years the desire to possess her. When he married her, Bowdler's event he married her. Bowdler's imaginations are ingenious, but colored by his skepticism and his relations of his love, who was for him as

and, at length, he came to the power of a woman as free as himself, and, as himself, exerted a controlling influence over her. She was the wife of another man, but, in intimacy with her continued for twenty years the death of her husband, and event he married her. Some of his relations are ingenious, but colored by his skepticism and hyperaesthesia of his love, who was to him, he

MINOR

The following is the
the Committee:

Resolved, That in order
if the trotting turf
organize under the name
the Trotting Association

